VOLUME X.---NUMBER 4.

ST. LOUIS, THURSDAY, JANUARY 26, 1860.

\$2 A YEAR, IN ADVANCE.

Theological.

Sermon. HE PROPRIETY OF PRAISING THE LORD. "Praise ye the Lord."—Psalm cvi. 1.

Gratitude to the Supreme Being, for favors eceived at his hands, may be reckoned one the first and most important duties of bhorred by men of all nations, whether eathens, Jews, Mahommedans, or Chris ians. How much more abhorrent is ingrattude to the God of all our mercies! It never will be in our power to make adequate and love; but we can offer up, in an imperect way, the sacrifices of praise and thanksgiving. Deeply impressed with this imporcant subject, the pious and grateful Psalmist irges us, both in this and many other passages, to praise the Lord. Let us now engage in this duty with cheerful hearts, numbly hoping that our Heavenly Benefactor will afford us light to understand, and power to perform, this high and important duty, in a way which will meet with his acceptance. That we may do so, let us con-

1. Why should we praise the Lord? We creation as rational and intelligent beings demands praise and thanksgiving. A few wretched and miserable beings, whose crimes have loaded them with infamy and plunged them into sufferings, may consider existence a curse; but all sober, thinking men, whatever they suffer in this lower world, deem God forever, proves this beyond a doubt. The obligation we are under to praise the Lord for our creation will appear more forciole when we consider what we were when we originally came out of his hands. Man, through transgression, is in a fallen, degraded state; and yet, fallen as he is, he enjoy him as his portion. Think on this subject till the sacred fire of love begins to burn, and then humbly bless the Lord for this unmerited display of goodness to the

The exalted rank which men hold in the creation is another reason why they should praise the Lord. Man is placed at the head of all the creatures in this lower world They possess a variety of instincts, but he has reason. They have wonderful bodies; will live forever. View the birds of the air, the beasts of the forest, the reptiles and creeping things, and then praise the Lord Lord in various ways, but their praise is imperfect, and unknown to themselves. They praise and thanksgiving of man is a rational service, and it should be voluntary and

Our redemption, by Jesus Christ, is another reason why we should praise the Lord. Had the human race been left in a state of transgression, without a Redeemer, they would have perished everlastingly; but we are assured that "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii. 13. The means of salvation, without redemption, would have been out of our reach; death and destruction would have been our portion; but, through this astonishing display of divine love, every son of Adam may obtain reconciliation with God, and be happy forever! Frequently call this pleasing subject to your recollection; enlarge upon it in your daily meditations, and unite in songs of praise to Him who has provided a safe and all sufficient remedy for your ruined spirits! No doubt, this subject will furnish us with songs of praise in the upper and better world. When the system of nature shall have passed away. and when myriads of ages have rolled along, the followers of the Lamb will be employed in sounding the high praises of redeeming

O, may we, worthless as we are, bear an humble part in that immortal song! We should praise the Lord, in every cir-

cumstance of life, for the watchful care of his Providence! He provides our food and raiment; he gives us health, and he preserves our lives in all dangers to which we are ex-" Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered." Matt. x. 29, 30. Praise the Lord, all ye nations! Bless his name from pole to pole -from the rising of the sun even to the go-

The grace which we have experienced, in our salvation by Jesus Christ, is another reason why we should praise the Lord. We have been called out of darkness into light; our sins have been blotted out; we have been renewed in righteousness and true holiness; we have peace and joy in the Holy Ghost; and we have pleasing hopes of a blessed and glorious immortality! If these God of my salvation."—Hab. iii. 17, 18. Afflic-God did not engage us to praise him, "the weans our affections from the world, purifies stones would immediately cry out." Luke and refines our hearts, and excites ardent But those who are influenced by desires after a better country. divine grace can not neglect this duty. Love to God is the ruling principle of their hearts, and praise is one of their greatest pleasures. Christian privileges demand praise and thanksgiving. We have the Bible to direct our steps; we have the minister of religion the means of grace to refresh us, and we valuable than gold or silver. They help us praises of our God! When the sound of praise on our way to Zion; they cheer us in trouble, and they strengthen our nands in the mighty to the throne of God, and enter upon eternal God of Jacob. Let God have all the glory. Praise him with joyful lips. If we survey never enjoyed one gospel privilege, we shall wish to die in such a frame as this? Ye

family! A family, united both by the ties of nature and of grace, very much resembles the family of God in heaven. If we are not blessed with all these family mercies, yet we have many others, which call aloud for many others, which call aloud for have praise and thanksgiving. The Lord provides for them—spares them, when he might justly cut them off; strives with them by his grace, and has blessed them with the use of their limbs, and all the senses of the body. These favors, being of the contract is not the senses of the body. These favors, being of the contract is not the senses of the body. These favors, being of the contract is not the senses of the body. These favors, being of the contract is not the senses of the body. These favors, being of the contract is not the senses of the body. These favors, being of the contract is not the senses of the body. These favors, being of the contract is not the full temperature to all his children. Den Jim was old man; and promptness, meet the letter and spirit of them. Den Jim was old man; and promptness, meet the letter and spirit of them. Den Jim was old man; and promptness, meet the letter and spirit of them. Den Jim was old man; and promptness, meet the letter and spirit of them. Den Jim was old man; and promptness, meet the letter and spirit of them. Den Jim was old man; and promptness, meet the letter and spirit of them. Den Jim was old man; and promptness, meet the letter and spirit of them. Den Jim was old man; and promptness, meet the letter and spirit of them. Den Jim was old man; and promptness, meet the letter and spirit of them. Den Jim was old man; and promptness, meet the letter and spirit of them. Den Jim was old man; and promptness, meet the letter and spirit of them. Den Jim was old man; and promptness, meet the letter and spirit of them. Den Jim was old man; and promptness, meet the letter and spirit of them. Den Jim was old man; and promptness, meet the letter and spirit of them. Den Jim was old man; and promptness, meet the letter and spirit of them. Den Jim was old man; and promptness, meet the letter and spirit of the come here. Jim berry thankful, for den Jim was happy in de Lord all de time; and promptness are them. I have to order them. Den Jim was old man; and promptness are them. Den Jim w praise and thanksgiving. The Lord pro- sources of pure pleasure to all his children. labor is performed, or, with Christian dignity thing, his reply was, "You have no more Jim was happy in de Lord all de time;

common, are frequently overlooked; but piety can not make that man unhappy who has a quickens our sight and enables us to discover our obligations to God in every manifesta- the joy of heaven begun on earth. It is an tion of his love.

National blessings put us under obligations to praise the Lord. This was a common subject of praise amongst the pious Jews of former ages; and we owe as much to God, in this respect, as they ever did, even nan Ingratitude to man has been justly in the happiest periods of their history. We are indebted to God for protection from foreign foes, for a temperate climate and a fertile soil. We are indebted to him for those laws which protect our persons, property and characters. And we are indebted eturns to him for unparalleled goodness to him for religious liberty, so that we can worship God according to the dictates of conscience, no man daring to make us afraid. Happy country! May thy sons bless the Lord from generation to generation, till time shall be swallowed up in eternity! 2. How should we praise the Lord? In of-

mere formality on the one hand, and hypocrisy on the wher. This duty, with too dren; praise the name of the Lord."—Psalm many, is a mere form. They engage in it exlviii. 11, 13. Amen.—Edmondson. at certain seasons, appointed by the laws of their country, without entering at all into sider why we should praise the Lord, how the spirit of praise. Others hypocritically we should praise him, when we should praise draw nigh to God with their lips, while their him, and the good which will result from our hearts are far from him, and offer praise in words, without feeling gratitude in their hearts. That we may avoid these errors, should praise the Lord of our creation. Our let us praise the Lord in our hearts, with our lips, and in our lives. The Lord should be praised in our hearts, by honorable thoughts, ardent love, and grateful expressions of his goodness and mercy. The mind can sing his praise without the use of words. He sees our grateful thoughts and warm affections, as they spring up in the mind, and it a blessing. One consideration, namely, that he hears the cheerful voice of the internal we are capable of knowing and enjoying man. Praise in the heart is a solemn transaction between God and the pious. No being hears it but he who searches the heart, yet it goes up with acceptance, is pleasing to the Lord, and profitable to us. Encouraged by these considerations, let each of us say, with the Psalmist: "Bless the my soul, and forget not all his benefits." | saved. Psalm ciii. 1, 2.

We should praise the Lord with our lips, in appropriate words, that our grateful feel ually be in my mouth." We praise him with our mouth when we speak honorably of his attributes, works, and ways; when we wonder They were made for this world, praise with propriety. We also praise the tion. psalms, and spiritual songs—singing praises of the Lord in a right frame and for having made thee man. They praise the praise of the heavenly world. It is sweet beyond expression, helps devotion, quickens and revives the spirit, and raises the heart know not, any more than inanimate beings, to things above. But this can only be said the sake of pleasing sounds lose all the sublime pleasures of devotional singing.

And we should praise the Lord in every action of our lives. Actions have a voice, and speak loudly to the sons of men. In this way we show forth the ways of him who has created us anew in Christ Jesus. The work praises the workman; and we are the workmanship of God. The sun, moon and stars, and every other part of creation, praise the Lord, by a glorious display of his wisdom, power and goodness; and our lives, when regulated by his precepts, display his glory. "Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples."correct; what are feelings, however ecstatic, when unconnected with right conduct? They amount to nothing. But when the heart, the tongue, and the life sweetly harmonize, we praise the Lord in every possible way One detailed, we apprehend, are not lacking for be right, those which follow can not be wrong. The heart opens the lips, regulates the life, and promotes in all things the glory

of God. 3. When should we praise the Lord? That we should praise the Lord in seasons of prosnot forget this important duty. When He influence upon a people who are determined smiles, when peace and joy overflow our to risk the chances of the judgment day upon Jno. G. Fee. hearts, and when we enjoy all the solid comforts of religion, let us praise the Lord. Our prosperity, both in temporal and spiritual things, is of the Lord, and it is a reasonable exist in every Christian character. Whenand fit thing to give him all the glory. "Blessed be the Lord who daily loadeth us with his benefits, even the God of our salvapraise the Lord in adversity. We may, for the substance. The stream can not flow tion."-Psalm lxviii. 19. But we should also wise reasons, be brought into a pure state of above its fountain. The liberal soul deviseth poverty and want; but, even then, with pious liberal things—the illiberal deviseth illiberal Habakkuk, we should rejoice in the Lord and

rejoice in the God of our salvation. "Although the fig tree shall not blossom neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield fold, and there shall be no herd in the stall. Yet will I rejoice in the Lord, I will joy in the wondrous manifestations of the grace of tion, when improved by Christian temper,

Viewed in this light afflictions are bless

praise to the Lord. Even in death we should praise the Lord for death is a necessary passage to eternal life. The passage may be dark and gloomy. but when we pass through it, the light of expires in death, our happy spirits mount up praising God. But if you remain in your

Family mercies call aloud for praise to God. present state, how will you die? Let us now

heart disposed to praise the Lord. This is exalted employment. It is the employment of all the bright, celestial spirits in the upper we join the grand chorus of Jehovah's praise? Paul and Silas, in a dark prison at Philippi beaten with stripes and set fast in the stocks, were happier than kings in their palaces; for they were employed in prayer, and they

"sang praises unto God."—Acts xvi. 25. Those who praise the Lord promote the prosperity of religion. She then appears in her loveliest dress. If professors are filled invited to draw near; they reflect; they renounce the gloomy service of the devil, and they joyfully enter into the service of the Lord. "May kings of the earth, and all peofering up praise we should carefully avoid

> For the St. Louis Christian Advocate. "By Grace are ye Saved, through Faith.

Here is the whole plan of salvation; the means by which we are saved, and the condition through which we are saved.

We are saved by grace. Without grace man is lost; for the penalty of a broken law is hanging over him—a law that must be fulfilled. But man could not fulfill it, because he is already the violator of that very law. Then man must die, and he must be cut off from God, world without end.

And here is grace: God gave his own Son to die, and thus fulfill the broken law, that man might be saved. Jesus must die, or man is lost; Jesus dies, and man is saved. O, wondrous love! Jesus, God's own Son, Lord, O my soul, and all that is within me dies to save rebellious man! He is God's may rise, and gain a knowledge of God, and bless his holy name. Bless the Lord, oh free gift for us all, and by this gift we are

But we are saved by grace, through faith. Christ's death delivers us from the curse ings may be made known to men, saying, brought upon us by Adam's transgression, with pious David, "His praise shall contin- but it does not save us from our sins, except we believe on him as the only sacrifice for sin; that is, unless we accept of him as our extol his government, his cause and his peo- Savior. He is the "Savior of all men," but ple. This we should do on all fit occasions, especially the Savior of those that believe. but he has a mind, which is the greatest never being silent when we can express his Grace saves us, but faith accepts that salva-

Faith, and faith alone, is the condition of salvation. It does not say that we are saved with suitable dispositions, resembles the by grace, through works, or immersion, or he may be immersed over and over; he may that there is a God to be praised; but the of the pious; for those who sing merely for attend to all the ordinances of the Church, and read prayers all his life, and yet be lost. He that is saved by grace will be saved by

ness. Reader, do you so believe?

January 11th, 1860. Communications.

For the St. Louis Christian Advocate.

Rev. Andrew Monroe and "Alonzo." MR. EDITOR: Your issue of Dec. the 29th contains two articles involving Ministerial John xv. 8. What are sentiments, however | Support, over the signature of Bre. Monroe and "Alonzo."

The drapery of the pictures drawn by these correspondents, supplied by the facts for the Methodist ministry ever being sup- bloody ground." ported in a liberal, dignified way as a general other principles than those assumed in the Christian profession, and that must and do ever and wherever, therefore, the Christian element is wanting in principle, the practice is as true to the principle as the shadow to circuit or station, in its membership or in its constitutional representatives (the stewards), "retrench" for the year of grace and Confer-

ence year'59 and '60, anywhere in the State of Missouri, is enough to make an angel ings; and all our sufferings furnish matter of move his encampment. Nay, he has already gone. And it may be that his report will cause the God of grace and the God of providence to order a new entry in reference to those who have the hardihood to make the the Lord will direct our steps, and the power demand. The basis of every preacher's support have tellowship with the saints. These of the Lord will uphold and support us. O, is not his distinction for talents, or his powers privileges, in our view of things, are more how happy, to end this short life in the as a Temperance, Odd Fellow or Masonic lecturer, or any other purely circumstantial attachment to his name. It rests upon his county. The money expended there was songs of praise! How delightful is such a constitutional character and authority to preach, furnished by kindred spirits at the North. passage from a world of sin and sorrow to a and his acceptance by the church or churches the state of men in distant countries, who world of purity and joy! Who would not to whom he preaches; and the price of his that he should make no distinction as to color that he should make no distinction as to color to whom he preaches; and the price of his be convinced that they are under many outgations to praise the Lord; but when we return, and survey our privileges, we shall be fully an additional than the provided that once in old Rome that once in the presence. We are thus striving to conduct this infant Church into conduct this infant Church be convinced that they are under many obliproud infidels, ye covetous worldlings, ye services is not liable to the conventional dehis school. many circuits and stations are supplied. It is agreed upon by a party independent of the will of the preacher, or the choice of his by the preacher, or the choice of his by the preacher by t We are blessed, perhaps, with agreeable consider partners in life; with affectionate and dutipartners in the; with affectionate and quitservants; with a sufficiency of this world's
goods; with long-continued health; and perhaps those who are nearest to us love and
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to any charge, and is never s obey God. When this is the case, what magnify him with thanksgiving. This also sweet peace we enjoy under our own roof! shall please the Lord better than an ox or supplied for another year, does so with the what might have been expected. Slaves besweet peace we enjoy under our own root, shan please the Lord seed that all of the harmony and love reign in a pious bullock that hath horns and hoofs."—Psalm pleage of supporting the preacher when he gan to manifest a spirit of insubordination. massa; he call Jim in de room when he but ten thousand of Curtii—aye, and a hun-native Church take part in praying. It is a which that hath horns and hoofs."—Psalm pleage of supporting the preacher when he gan to manifest a spirit of insubordination.

and dismiss him. But to accept the service, and then, for any reason, withhold the consideration, would, if a civil contract, destroy reputation for honesty, and expose to the world. What can make us unhappy while power of civil judgment. But how much more dreadful the condemnation and frightful the consequences of daring to repudiate moral and DIVINE obligations, especially so when sought through a condition enfeebled deception and falsehood. And they are but little souls who are ever

taxing what little mental strength they may think of God and religion? But when they possibly have, to ascertain to a fraction how hear the voice of cheerful praise, they are little their preacher, his wife and children can subsist on, without actually dying with hunger, and freezing to death from cold. This brood of "dead flies," doing more to dispirit ple; princes and all judges of the earth; both and paralyze the ministry than all other young men and maidens; old men and chil- trials beside, and to corrupt the pure ointment of a vitalizing, elevating and liberalizing Christianity, are to be it and to some extent in all the Churches; hughe Methodist Church seems to have more than her share. Bro. Monroe intimates that God will judge all such. So he will. Just stare I am reminded of a circumstance that happened in the presence of a Presbyterian preacher, who was awaiting the departure of the cars from a town in Michigan. Two men, about one

third drunk, were occupying about as much room round the stove in the bar-room as any other two men, and engrossing the entire attention of many others in discussing theological questions-among the rest, the general judgment. One said he believed the doctrine, but was in difficulty as to how the great God could condescend to enter into the solemnities of a formal trial with each one of that large class of penurious, picayune, preacher-starving church members. The other promptly replied: "I have no difficulty on that subject at all; after everybody else is judged, God will gather them altogether and put them into a box, and just damn the The Churches and community generally are box." More at convenience.

Kindly, F. M. English. Charleston, Mo, January, 1860.

For the St. Louis Christian Advocate. Kentucky Correspondence.

An Abolition Exodus-Rev. Jno. G. Fee-"The Free Church"-The Berea Settlement-" Expulsion of its Inhabitants." The Exiles in Cincinnati

MR. EDITOR: Kentucky promises to be anything else, but faith. Hence, we conclude come as offensive as the "Old Dominion," that a man may do all the works of the law; to the Ethiop-snuffing nostrils of Northern abolitionists. The authorities of the latter having hung that blood-stained desperado believing with all his heart unto righteous- highest contempt by the kindred, but more surrounded by water, it may properly be press, in the pulpit, on the rostrum, and in please the fancy. bar rooms and on street corners.

A score or two of men having suppressed an offensive little abolition sheet in the city | the east, and mechanic shops on the west, of of Newport, a terrible cry was raised, among | the railroad the "freedom shrickers" of the North, against Kentucky, as the enemy of "free lots which were sold; already is it above the principle produces another; and if the first fellowship in instances to be found in almost deserving the cognomen acquired in the days foundations of this smelting structure is laid. every portion of Methodist Israel. But, as of her savage warfare- The dark and

of the past or surrounding circumstances for tempest, in certain localities and with cerabolitionists, under the leadership of Rev.

Mr. Fee is a native of Bracken county, in this State. His father (recently deceased) was a respectable farmer, a member of the Presbyterian Church, and a slaveholder. His 30n, John G., was educated, for the ministry of the Presbyterian Church, in one of the Eastern States, where he imbibed abolition zentiments, which have grown more ultra, until he has become the acknowledged head things. This makes the difference, and ac- of an abolition Church in Kentucky, called counts for some of the preachers being well | "The Free Church." There are several provided for, while others are neglected, | Churches of this "faith and order" in the other things being equal, and left to perish, State, but all in very obscure regions. Mr. no meat; the flock shall be cut off from the for aught the Church cares. But that any Fee's enterprise has been sustained by men and means from the Free States. Their headquarters, for the past few years, have could propose to any Methodist preacher to been in the mountain region of Madison county, where a small village, called Berea, has been established.

The Richmond (Madison county) Messenger speaks of the Bereans as follows:

The little settlement at Berea commenced year or two since. It consisted exclusively of abolitionists, of the rankest kind. No one ever settled there for any purpose except to aid in accomplishing the great is to be hoped there will be a rising in morals work of abolition. They were all the emis- and in piety, that, when the body is falling saries and hirelings of Northern abolitionists. The location had nothing to attract settlers. It is a barren, sterile section of the The teacher, Rogers, publicly announced

citement consequent upon the Harper's hind. Jim pray for em dat de probedence ob Forry foray, the speech of Fee at Brooklyn, God wod fetch em here where dey hear N. Y .-- that more John Browns were wanted in Kentucky-the frequent arrival of strangers at Boren, and the fact that John Brown Lord would sabe dem." I inquired if he was was canonized by his Northern friends and not loth to leave his brothers. "No," he abettors, our citizens were aroused to a sense said, "Jim didn't know dem. Massa better of what they regarded not only their right but their duty to do. Their action has been most fortunate for all parties concerned. and prostrated by pledges and promises of The abolition camp has been broken up- all the earnestness of my soul, I inquired of the nuisance has been abated—and the abo- his hope. With joy beaming from every lition emissaries and hirelings have wisely decamped. We rejoice that this has been effected without violence or personal injury. We are free to admit that the course pursued by our citizens in this matter would only be justifiable in an extreme case, and when the danger was imminent. Upon this principle their action was based, and, in view of all the circumstances surrounding them, should be regarded as entirely justifiable. It has been stated that a part of those who had notice to leave were born and raised in the county. Such was not the fact as to any one of them; and we are not aware that there is any citizen in the county who entertains the radical and treasonable sentiments of Fee and his followers. It is true, there are numerous persons in the county who are opposed to alavery, but who, at the same time, abhor abolitionists and their doctrines.

> The above extract shows the character of Fee and his associates. At a meeting of the citizens of the county of Madison a Committee of sixty-five was appointed to notify the Bereans to depart. They applied to the Governor for protection. He advised them to depart in peace, and they took his advice, and about the first of January several families, numbering thirty-five persons arrived in Cincinnati, where certain clerical abolition orators have been trying to get up a tempest of excitement over the "exiles," meetings having been held in some of the churches, and addresses delivered by the "outcasts" and their friends. The excitement is, however, confined to a small circle. | conscience forbids them to obey." Such commendably quiet on the subject.

Kentucky," giving an account of the dedication of a church somewhere in the "Northeast corner." A community which does the thing up so handsomely deserves to be more definitely located,

Yours, January 10, 1860.

For the St. Louis Advocate Irondale,

Irondale, the lots of which were sold on the 28th day of April, 1858, is on rising ground; rising two ways from a running and traitor, "Old Brown," and his murder- brook, and two ways from limpid rivulets, ous associates, the State at large is held in issuing from living springs, and, being almost cowardly, insurrectionist spirits of the Free said to be on a peninsula. Springs are rising States, who show the spirit they are of by out of the earth, and houses are rising on approving the foray upon Harper's Ferry, top of the earth-some large, some small, but exhibit the cowardice of their natures, some rough, some smooth, some white and by staying "to hum," and indulging in bitter | some colored, some one color and some aninvectives against the South, through the other-a variety of sizes and colors unite to

new village. The stores and saloon line on

speech" and "a free press"—as being yet mighty bluff of rocks at whose base the Along the Iron Mountain Railroad, and The cry of intolerance and oppression, on name of iron is quite manifest, viz.: Ironthing, there is no foundation in the history the part of Kentucky, is now swelling into a ton (the county seat of Iron county), Iron Mountain, Irondale, and it is also attached name of the county seat, and the representation of a furnace adorns the editorial sheet. One town built on this road, although it dispenses with the name of Iron, yet receives the appellation of its kin, for it is called Min-

> eral Point. There may be but little wonder at all this, than our Savior on earth-go with your when we consider the vast mineral resources of South Missouri. In Washington, we have an abundance of lead, copper in various places; a great quantity of zinc abounds near Irondale, and iron is found, in various tion of the resolutions. places, near it. Pilot Knob, whether it be considered the seventh wonder of the world or not, is undoubtedly quite majestic in its appearance.

The massive rocks of iron which, like spacious houses, seem to have been belched

A school house is about to be erected in Irondale, which will doubtless enable the rising generation to rise in education; and it into death, the soul may be becoming fit G. M. Effinger. to rise in glory.

For the St. Louis Advocate.

A Negro's Confession. In the capacity of a physician, I was called upon to visit old Uncle Jim, a slave of Mr.

massa pray and read de Bible. O, dat de to Jim den brudder or foder. He learned Jim to pray." After praying with him in feature, he said, "In Jesus my Lord Jim trust. Jim not'fraid to die, massa. Jim see heaben not far away." I saw him die and expend his last breath, and I never saw a more triumphant death than his. After a long life of servitude in a world of violence, he, without a struggle, fell asleep in Jesus, and his sanctified spirit borne on angel pinions to realms of endless bliss. His work is done, and his Master calls him to his reward. Read this, my Northern brethren, and ponder HUBERT STEAVENSON, M. D. Madisonville, Jan. 13th.

The Union Meeting in New York. Some weeks ago we mentioned, as an item of news, the great Union Meeting that was held in the city of New York, attended by so many thousands, who, with such enthusiasm, responded to every patriotic sentiment uttered by the speakers. Some of the prominent men of the nation were there, and with a hearty good will did they enter into the spirit of the occasion. Some of the speeches were excellent. Take, for example, the following extract from the speech of Hon. Mr. Brooks, than whom there are in all the country: There are those who tell us-and they are

many-"All this is well, very well; but

there is a law higher than the Constitution,

and in conflict with that Constitution, which

men have broken up our missionary stations. thrown the apple of discord into tract societies, and rent the Church of God in twain. I am not the author of that "Letter from If they are right, constitutions, compacts, laws, all are wrong. This is not the place. this is not the hour, for theology; but s word or two are necessary, in my judgment to make the argument complete. When our Savior was on earth he was a subject of that vast slave-holding Roman empire which stretched from the Euphrates in the east, has joined together, therefore, let no man that vast slave-holding Roman empire which beyond the pillars of Hercules in the west, attempt to put asunder. and sixty millions of slaves, it is estimated, were in that empire. Hence, when his eyes first opened on pleasant Bethlehem, his feet trod on the shores of Galilee or on the plain of Jeriche, to be baptized in the Jordan; slaves must have ministered, if not unto him or his disciples, unto all about him. And, when, on the Mount of Olives, his foot was last printed upon that rock, which tradition or superstition now shows, while ascending into Heaven, his eyes, as they overlooked the great city of Jerusalem, and clanced from the mountains of Moab to the ale of Sharon, must have rested upon thousands and tens of thousands of slaves. Judea, where he was born-Galilee, where he lived-Egypt, that he visited, each and all were slave-holding States. And Abraham, and Isaac, and Jacob, the Fathers and Patriarchs, were holders of bondmen and bond-Business is rising, or increasing, in this women. And now, if there be in the Holy Bible any such denunciations of slavery of of slaveholders-in the language of some of these modern clergymen—as we now daily hear from men calling themselves the serv-A furnace is also rising, adjacent to the ants of God, it is not in King James' or the Douay version of the Bible. Far be it from me, Mr. Mayor, to speak irreverently of the ministers of God. I respect their high and holy calling. I bow down in humble reverence before their august misnear its terminus, an ardent fondness for the sion. When first we open our infant eyes in our mother's arms, the man of God takes us to the baptismal font and there consecrates us to heaven; when in the full flush of youth, our hearts beating with love, he ties any such hope. No extent of membership, tain persons, occasioned by the recent ex- to the road of rails, for it is called the Iron the nuptial knot, and blesses, with us, the vigor of youth, in the bloom of health, and nor amount of wealth, appears to have any pulsion, from Madison county, of a party of Mountain Railroad. Not only so, for the partner of our bosom on our voyage of life; in the hight of temporal prosperity, let us nor amount of wealth, appears to have any pulsion, from Madison county, of a party of deathbed, wife, children, all, have given us up, and the spirit is parting from its frail tenement of clay, our eyes last rest upon the clergyman, interceding for us before the throne of God. But oh, ye Scribes and Pharisees, who rail against us publicans and sinners, that rail not as ye rail! Ye men of

> with the Constitution. I move the adop-The applause with which the foregoing was received is said to have been almost

Another speaker, Mr. O'Connor, boldly argued what he called the right, justice, propriety and necessity of the present condition up from the bowels of the earth, present of the African race in this country, and algrandeur and awful sublimity. The earth, though we pass no opinion as to the correct- numbering from twenty-five to thirty. Bro. becoming sick of its ponderous load, threw ness of his positions or strength of his ar- Lambuth is Superintendent, and seems to up these dreadful columns for the benefit of guments, the fact that such a speech was delivered in New York and favorably received by thousands there, argues a change in public feeling on the general question.

The venerable Dr. Bethune made an excellent speech, in which he was scarce less severe upon abolition preachers than Mr. Brooks had been. He closed as follows:

mostly on the hypothesis of the dissolution class-meeting admirably adapted to Chinese of the Union. It was always, "If the converts, and that it will do much to train Union should be dissolved;" "When the and develop them. It pleases them greatly. Union is dissolved;" and other phrases of It is deeply interesting to witness the frank similar purport. Now, all this is wrong. and artless manner in which they relate For my part I regard the dissolution, as we their Christian experience. We are thus

Under such circumstances, with the ex- said, "Jim hab brudders and sisters lef be- Union as it is and as it has been. If any nan has a right to be proud of his native or I am proud to say I was born in New s the East? What is the West? What the North, or what the South? Take away the 'nion, and we are no where; we would be rorse than nothing-reduced in the chaos of rude, crumbling fragments. Where, I ask, will you draw the line? Will you dividé the Mississippi in two? A voice-Yes.

Dr. Bethune-Then try it. [Roars of aughter.] Are you going to divide the nion by the assumed rights or guilts of slavery? They grow cotton at the South, out where do they manufacture it? ["Here, here," and immense and vehement ap-

On one occasion, it occurred in Liverpool hat an actor came on the stage too tipsy to act his part well, and when he approached he footlights the audience began to hiss him. Feeling indignant at being thus treated, he endeavored fto steady himself, and said, "What! you hiss me? George Frederick Cooke, when you have the blood of slaves between every two bricks of your house?" Now, as far as I know, there were never any slaves in Liverpool; but the remark of the actor was not the less apposite, for, while they had no slaves themselves, they prefited by slavery, and bought and sold slaves.

The same thing may be well said, in regard to this country. In some sections of our land, where the loudest cry is heard on this question, men have grown rich by the manufacture of cotton grown by slaves. [Cries of "That's so," and loud applause.] The sweat of the slaves, so to speak, is between every two bricks of their spacious palaces, and yet they are the loudest to complain. Men may call it what they please; I call it hypocrisy. Where will the line be few clearer-headed or purer-hearted patriots drawn? To do so, you must rend asunder and ride through the dearest affections. We are one family—one people. The man who lives in Arastook may at any time have a loved brother on the Rio Grande. The mother in the North has given her daughter to the Southern planter, and the Southern planter bows in thankfulness to God for the daughter of the North whem he has to cheer his home. Would you dissolve this Union? [Loud cries of "no, no."] I need not ask you that question. You can not do so. It is far different with you than it was with the Sabines and the Romans. You have not vielently taken the women of the South, but the North and South have exchanged with each other in relations of mar-

China Mission.

We copy from the Nashville Christian Advocate the following letters from the missionaries in China. They will be read with

Rev. E. Sehon, D. D., Missionary Secretary of the M. E. Church, South:

Notwithstanding the "wars and rumers of wars" with which this part of the world is filled, God has kept us alive, and brought us in safety through many perils to the present time. We may not be as thankful for all his loving-kindness to us and ours as we ought to be, yet I trust we are not altogether unmindful of his goodness, or ungrateful for the numerous benefits with which he has crowned our lives. We have experienced many special mercies in this land of our exile, and have abundant cause for "songs" in the wilderness." During the last three or four months, we have passed through "perils among the heathen" such as I hope never to witness again. The storm has cleared away, but the waves still roll uneasily around us, "casting up mire and dirt." It will perhaps be years before we fully regain what was lost in the unfortunate battle at Teensing. We do not, however, apprehend any immediate danger. The coming year will settle the dispute between England and China. We look for enlarged privileges, and may hope for a more settled state of affairs after this dispute has been udjusted. Death has visited the missionary circle at Shanghai again, and taken from our midst one of the most promising young men ever sent to this field. The Rev. Wm. Aitchison, of the A. B. F. M., died on the 15th of last August, near Teen-sing, on his return from Peking, whither he had gone as assistant interpreter to the American Minister. Mr. Ward. Mr. A. was a graduate of Yale College, and, for some time previous to coming Sharp's rifles and bowie knife pikes! Ye to China, Mathematical Tutor in the College His loss is deeply deplored by the whole Beechers and ye Cheevers—wiser and better missionary body in China. A memorial of new version of the Bible into all the world, and shoot your gospel into every living creature. The Bible then is not in conflict. Society, and also for the American Tract creature. The Bible, then, is not in conflict Society. It was my privilege to enjoy the intimate friendship of Mr. A. for four years

and more, and I can truly say I never knew a holier man, or one I loved more devotedly. Sister Lambuth sailed a few days ago. with her two children, in the ship N. B. Palmer, for New York. She expects to return to China immediately, leaving her children in the United States.

Our mission work is progressing. We have organized a native Sabbath-school take great interest in it. It is new feature in our operations, and promises to work well. There is also a Bible-class connected with the Sunday-school, for the older members of the Church.

We now have regular class-meetings. The native members meet every Sabbath morning, immediately after Sabbath-school. Our native preacher, Liew Sing Sang, makes, a good class-leader. He would pass mus speeches this evening have been among your best leaders at home. I this.